

The First Presbyterian Church
Mooresville, North Carolina



One Hundred Years
November 13, 1875 — November 13, 1975

**THE FIRST PRESBYTERIAN CHURCH
MOORESVILLE, NORTH CAROLINA**

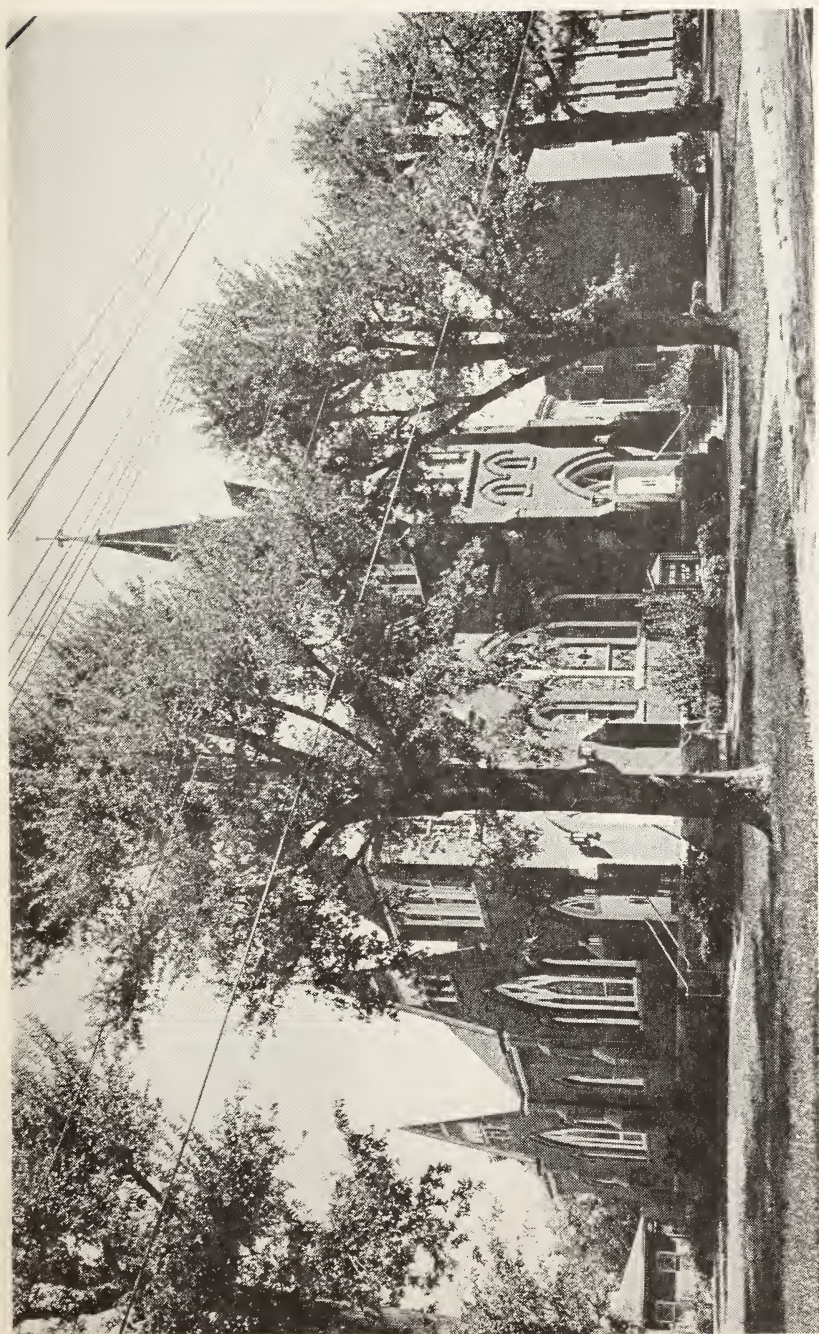
ONE HUNDRED YEARS

November 13, 1875-November 13, 1975

“Stand by the road and look, and ask for the ancient paths, where the good way is; and walk in it and find rest for your souls.” Jeremiah 6:16.

“Jesus saith unto him, I am the way the truth and the light; no man cometh to the father but by me.” John 14:6.

“Forgetting what lies behind and straining forward to what lies ahead, I press on toward the goal for the prize of the upward call of God in Christ Jesus.” Philippians 3:13-14.



First Presbyterian Church 1975

FOREWORD

The story of the First Presbyterian Church of Mooresville, North Carolina during its first one hundred years is told in the following pages in terms of its organization, its physical properties, the ministers who have served the congregation, and those who have served the church organization in various capacities. It is not purported to be the real story, for that story is written in the hearts of those who have been touched by Jesus Christ and have received Him into their lives as Lord and Savior by the free and loving grace of God, as the Holy Spirit has worked in and through the fellowship of this congregation. We rejoice in the Lord and give Him praise for the continued work of the Spirit among us. As we continue to surrender our lives to Him and grow in His grace, He will reveal to us the real story.



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THE FIRST PRESBYTERIAN CHURCH MOORESVILLE, NORTH CAROLINA

1875-1975

ORGANIZATION

In an old Session book now one hundred years old in which are recorded the minutes of the Session of this church from November 13, 1875 to 1901, there appears the following account of its organization:

"The village of Mooresville, in the southern part of Iredell County, N. C., commenced its existence two or three years after the Civil War of 1861-65, and became an incorporated town by act of the legislature in 1873.

"In the year 1875 it had within its corporate limits about twenty-five families representing Presbyterians, Baptists, Methodists, and Lutherans — the Presbyterian element being largely predominant. The Presbyterian families belonged for the most part to the churches of Prospect and Centre, Mooresville being situated nearly equidistant between them. Occasional religious services were held by Presbyterian, Methodist and Baptist ministers in a school house near the depot, well-known throughout the country as North Bend. During the summer of 1875 the Presbyterian portion of the community began to discuss the expediency of presenting their claims to Presbytery for a church organization, and at the fall meeting of Concord Presbytery at Siloam Church, October 8th, 1875, a petition for such an organization, numerously signed both by Presbyterians and those representing other denominations, was presented. The result of which was the appointment of a committee of Presbytery to visit Mooresville, and to organize a church there if the way was found clear.

"This committee consisted of Rev. W. A. Wood of Statesville, Rev. A. L. Crawford, Evangelist of Concord Presbytery, and Prof. Wm. J. Martin, Ruling Elder of the Presbyterian Church at Davidson. On Saturday the 13th day of November, 1875, this committee met at Mooresville. At eleven o'clock, a.m., Rev. W. A. Wood preached from the text "I am the way," after which the committee proceeded to the organization of the new church. Several members of the Session of Prospect church being present, a meeting of that Session was called, and nineteen members of that church were regularly dismissed to connect themselves with the new church of Mooresville. Mooresville church was thus organized with nineteen members, all of whom came from Prospect church.

"After the organization the congregation went into the election of officers. Stephen Frontis was unanimously elected ruling elder, and Isaac Harris and D. C. Brawley, deacons. The ruling elder elect was immediately ordained, Rev. A. L. Crawford officiating; and Isaac Harris, deacon elect, who had been a deacon of Prospect church, was installed as deacon of the Mooresville church. The other deacon elect was not present."

The nineteen charter members were Mr. and Mrs. D. Cam Brawley, Mr. and Mrs. Houston Brown, Stephen Frontis, Mrs. Julie C. Frontis, Mr. and Mrs. Isaac Harris, Dr. John R. McCorkle, Mrs. Mary McCorkle, Miss Minnie McCorkle, Robert W.

McKey, Mrs. Kate McKey, John Franklin Moore, Mrs. Eliza Moore, John F. McLain, Mrs. Emma Sherrill, Mrs. Eliza Wilson, and Mrs. Ella P. Wilson.

A Sunday School conducted at North Bend School was organized by members of the Centre Presbyterian Church. Mr. J. Robert McNeely, an elder of the Centre Church and father of Mr. C. P. McNeely who later became an elder in the new church, was instrumental in establishing the North Bend Sunday School. Operation of the Sunday School was assumed by the new church.

Thus, the First Presbyterian Church was organized from two mother churches, Centre Presbyterian Church providing the Sunday School and Prospect Presbyterian Church providing the membership.

CENTRE PRESBYTERIAN CHURCH

The Centre Church was organized in 1765 in the southwestern section of what was then Rowan County, later becoming the southern part of Iredell County. Establishment of settlements in this area began about 1730. The early settlers were of Scotch-Irish origin and predominantly Presbyterian in religious background. Religion, education, and a zeal for independence were of prime importance in the lives of these people and the communities they founded. Along with the construction of their log cabins, the people erected "meeting houses" so they would have a place to worship when missionaries passed through. The Centre Church had no ordained minister until 1777.

During its years of service the Centre Church has helped in organizing several churches in the surrounding area, including Prospect Presbyterian Church.

PROSPECT PRESBYTERIAN CHURCH

Concord Presbytery in session at Centre Presbyterian Church on September 3, 1824, approved the organization of Prospect Presbyterian Church, then named "Prospect Congregation." The people in that time had little money to contribute, but there was an abundance of good timber and many were skilled with ax, saw and plane. The first church building and a Session House were erected of logs on five acres of donated land. Subscriptions for the construction amounted to about \$300. The Session House was used as a school for many years, and it was here that representatives of Concord Presbytery met on March 12, 1835 to organize Davidson College.

In the year after the fiftieth anniversary of Prospect's organization, nineteen of its members were dismissed to become the charter members of the new church in Mooresville.

EARLY YEARS

In 1875 the church in a small village was a popular gathering place on "preaching days," and this was true of the new Presbyterian church in Mooresville, the first church in the village. After services the men usually gathered in small groups to chew tobacco, swap yarns, and make plans for the coming week, while the women related to one another the news they had gathered since last "preaching day."

The main attractions of the village of Mooresville at that time were the church and the school, the academy of Messrs. Frontis and Leazer which "prepared boys for the attainment of the highest honors of Davidson College or the University, and the girls for the worthiest positions in their future sphere of life." Students came from all parts of the county and surrounding counties, and many families moved from the country into town solely for the benefit of the school, not for employment because there was no work available. The students of the school were required to attend church.

The people who moved to Mooresville were church-goers when they came, having been reared in rural families of strict religious background. Rev. Peter Tinsley Penick, the first minister of the new church was also of such background and demanded of his congregation strict adherence to the faith. He arrayed himself against evil in the community and fought staunchly against lawlessness. Through his influence, an act of the legislature was passed that removed "bar-rooms" so far from town that they were too close to country churches to operate legally, and consequently went out of business in south Iredell.

Church members were expected to stand for what the church stood for, and any word or deed inconsistent with the Christian life became the subject of an appearance before the Session. Early Session records reveal numerous cases of appearance before the Session for use of profanity, partaking of a little spirits, gambling, or participating in an affray. Even some of the good women of the congregation are on record for coming before the Session to confess to the sin of "tripping lightly" to the tune of "Turkey in the Straw."

The sacrament of Holy Communion was administered quarterly at Sunday services, preceded by "Preparatory Services" on Friday night and Saturday morning. On Saturday, those whose conduct was "above reproach" were given a communion token, a small wooden or metal object about the size of a nickel. The token was presented on Sunday in order to receive the communion. On two occasions, a woman was noted to have taken communion without a token. The Clerk of the Session visited her and asked her to appear before the Session, but later found she was a member of another church and the matter was dropped.

On Sunday afternoon after the communion service, a "Household Service" was conducted. The entire family attended and brought the babies to be baptized. These special services for administering the sacrament of Baptism continued until about 1960.

In those days when a new minister arrived, it was the custom for the congregation to "pound the preacher." This meant a visit to the manse bringing food to stock the pantry. The second minister, Dr. Wharey, and his family arrived on the same day of 1886 as the famous earthquake, and the community became so alarmed by this unusual phenomenon that the "pounding" was postponed.

When the ministers and delegates arrived in Mooresville for a meeting of Concord Presbytery on April 15, 1889, the influx of people into the small village created something of an economic boom. "Frying size chickens soared to the unheard of price of twenty cents each; eggs reached the enormous price of twelve cents a dozen; and hams became prohibitory at fifteen cents per pound."

The church has had significant influence in the life and development of the town

of Mooresville. The atmosphere of friendliness and Christian concern nurtured in those early years is still noted by many as characteristic of this community.

EDUCATIONAL PROGRAM

Presbyterians have historically placed much emphasis on Christian education, as is evidenced by the many Presbyterian churches that had their beginnings as small mission Sunday Schools. Thus, the Mooresville First Presbyterian Church grew out of such a Sunday School established by Centre Presbyterian Church. From that early beginning a Church School has been provided to encourage Christian growth and nurture through the study of the Scriptures.

Sabbath School was held on Sunday afternoons until 1879 when the minister, Mr. Penick, requested that a morning Sunday School be established. The Session objected, but finally submitted to his determination and passed the following resolution in December, 1879: "That this session does hereby approve the establishment of a Morning Sabbath School in this church and desires and requests the pastor to take the superintendency of it, and secure whatever assistance he may think needful for its successful prosecution." However, it was agreed that the morning school would not interfere with the afternoon school, and both were continued for a while until the afternoon school was dropped.

In 1882, rules for the management and conduct of the Sabbath School were adopted. Teachers were to keep a class book of attendance and contributions, and teachers or students absent for five consecutive Sundays were dropped from the roll. Students were required to give intelligent answers to every question and answer perfectly the Catechism and golden text. If successful, they were placed on the Roll of Honor and given prizes. The Sabbath School was reorganized in December, 1886, and the rules were amended to require that "teachers shall carefully note the deportment of scholars, (and) grades and Rolls of Honor shall be conditioned upon a perfect report for good conduct."

On June 8, 1879, the Session voted unanimously "to divert the object of the church collection for the month of June from the cause of publication" and to apply it to the Sunday School library. This library began as one small book case in the Session Room and has grown gradually over the years to the library in the Educational Building today. In the late 1800's and early 1900's, Mr. Thomas N. Hall was Secretary and Librarian of the Sunday School. Near the end of the Sunday School hour, he carried around to the classes a square wooden box with a handle across the middle. In one side you placed the book you had to return and from the other side you selected a book to read. Mr. Hall later served as Clerk of the Session for twenty-three years and is said to have been "an officer who had an intelligent grasp and spiritual comprehension of the responsibilities involved in this office."

The church began in 1889 to branch out into evangelistic mission work with the establishment of a Sunday School at Cross Roads school house (later known as Bradley's). From that beginning, such mission Sunday Schools were organized, often in cooperation with other denominations, at Mooresville Cotton Mills No. 1 and No. 2,

Dixie Cotton Mill, Doolie school house, and Brawley's school house. The teachers and musicians were supplied by the mother church, and Sunday night services were suspended whenever the pastor thought it best to preach in the surrounding communities. This mission work continued and prospered through the early 1900's, and from the school organized at the Mooresville Cotton Mills grew the church now known as Fieldstone Presbyterian Church.

The church's first educational building was completed in 1923 and shortly thereafter the educational program was reorganized into the graded system. It has been said that through this system opportunities for Christian growth were provided "from the Cradle Roll to the grave." Much of the effort in the reorganization is credited to Mr. Z. V. Turlington, a dedicated church member who had served for a number of years as superintendent of the Sunday School and later served this church for many years as Clerk of the Session.

For many years the principal curriculum of the Sunday School was the Uniform Lessons, with materials of other curriculums used from time to time. In the early 1960's the Presbyterian Church U. S. developed, along with several other denominations the Covenant Life Curriculum, a total program designed to provide the student with a study of the Scriptures, the Church and its doctrines, and the Christian life. This curriculum was first used by a class of young couples when it was introduced and, when the present educational building was completed in 1966, was adopted by the Session for most classes. At this time adult classes were realigned to include men and women of all ages in most classes. For many the new curriculum and system provided opportunities for stimulating discussions and interchange of ideas which enabled them to open their lives to the work of the Holy Spirit. Others objected to the airing of controversial issues in this curriculum and felt a need for more in-depth study of the Scriptures as a foundation for Christian life. Today, various curriculums and a diversity of teaching methods are offered to allow individuals to select the courses that best stimulate their Christian growth.

In the 1960's a weekday kindergarten was established with a special committee of the Session to direct its program. The kindergarten has grown into a self-supporting program providing pre-school preparation in a Christian setting.

In the late 1950's a Christian Education Committee was formed for the first time by the Session to direct the church's educational program. The work of this committee has been continued by the present Committee on Strengthening the Church. The goal of this committee is to provide an educational program based on the Scriptures which will continue to provide opportunities of Christian growth.

FIELDSTONE PRESBYTERIAN CHURCH

Out of the mission Sunday School at Mooresville Cotton Mills grew a daughter church. It was organized on December 6, 1908 with thirteen charter members and first called Bethel Presbyterian Church, later Second Presbyterian Church, and now Fieldstone Presbyterian Church. Its first church building (now occupied by the First Church of the Nazarene) was constructed in 1910 with funds provided primarily by the mother church. Support of the mother church was continued until about 1920. New quarters on Fieldstone Road were occupied in 1970.

The Fieldstone Church has been served over the years by eleven ministers, and two sons of that church have entered the ministry.

WOMEN OF THE CHURCH

Within a year after the church was formed, its women organized for Christian service. The "Women's Missionary Society," with about ten members, was begun in April, 1876, under the leadership of Eliza Penick, the pastor's wife. The purpose of the society was to stimulate mission study and make offerings to missions.

In the summer of 1883, it was learned by a group of women in Charlotte that a negro woman was caring for several abandoned white children. Mrs. Penick took charge of the care of these children and more were added until in January, 1891 there were twenty-five children in residence at what was known as "The Home and Hospital." The home was later moved to Barium Springs and became what is now the Barium Springs Home for Children, which is operated by the Synod of North Carolina. Originally established as a home for orphans, it now is a multi-function family service agency providing service to families with special needs.

Various women's groups were formed throughout the years. In 1905 the ladies' societies joined the Missionary Union formed as an auxiliary of Presbytery, and in 1917 these missionary societies formed a federation dedicated to the proposition: "All women of the Church in all the work of the Church, giving to all causes of the Church." In March, 1920, this federation was reorganized under the circle plan into the Wharey Memorial Auxiliary with Mrs. Z. V. Turlington as its first president. Seven circles, with an active membership of 137, were formed. The circle plan has continued in the Women of the Church organization of the present.

The projects of the Auxiliary were many and varied. A delegate was sent to the Conference for Colored Women, mission study classes were held, rooms in the church were furnished, Bible study classes were held, White Cross supplies for the hospital were made, and many needs of the children at Barium Springs were supplied. There is not space to record the many Christian services undertaken by the Women of the Church throughout the years.

Since the early 1970's the women look to the Presbyterian Women's Council for guidance and information. With some 240 women in seven circles and a budget of \$2,225, there has been considerable broadening of areas of service. Women now serve on all the committees of the church. The Session and the Board of Deacons include women in their membership. Women at present work in cooperation with the committees of worship and of work in planning congregation-wide programs.

MEN OF THE CHURCH

In the first years of the church, there was no organization specifically for all men of the congregation. However, a prayer meeting was held for the men each Sunday afternoon.

In 1888, a "Men's Missionary Association" was formed to stimulate interest in the work of foreign missions.

During the pastorate of Rev. R. A. White, in about 1923 the organization known

as the Men of the Church was formed to open the way for larger activities of the men. This organization continues today and holds quarterly Sunday morning breakfast meetings (begun in the early 1950's) to hear interesting visiting speakers.

The men have long been active in the life of the church, serving as officers, teachers, and as members of various committees. Much local benevolent work has been done, with little fanfare, by men's Sunday School classes sharing their Christian concern for others.

PROGRAMS FOR CHILDREN AND YOUTH

In 1878, Miss Minna Penick formed the first young peoples organization. It was named the "Busy Bees" and their first duty was cleaning the church, especially washing the lamp chimneys and filling the lamps. They also picked cotton to earn money for home mission projects. This group in 1885 became the "Young Ladies Missionary Society" and in 1910 changed its name to the "Wharey Memorial Missionary Society."

Miss Rosa Penick in 1883 organized the children of the church into a group called the "Little Workers." Their emphasis was on foreign missions, and their first project was to provide support for a young girl in Soochow, China, where Mrs. John W. Davis had a school.

Later, around 1900, Mrs. Wharey organized a group of nine to twelve year old girls, calling it also the "Little Workers." They met at the manse one Saturday each month. One of their projects was to earn money to build a boat to help the missionaries get around more easily on the Congo River in Africa.

Mrs. Wharey also organized the "Boys Band," which met at the manse for Bible study and singing. Methodists as well as Presbyterians were enrolled in this group.

Around 1910, Mrs. Wilson organized a group called the Miriams, a young girls missionary society. This group also met at the manse.

During the pastorate of Mr. Hay (1916-1920) there is record of meetings of the youth organization known as the Christian Endeavor. Meetings were held after the Sunday evening service. This organization was the fore-runner of the present day Presbyterian Youth Fellowship.

With the pastorate of Rev. Cliff H. McLeod in the 1940's came a renewed emphasis on the youth program. The Youth Fellowship was organized into three age groups — Junior, Pioneer, and Senior High. The groups met for supper on Sunday evenings, prepared by committees of the young people, followed by programs of study. They put on religious dramas for the congregation, and enjoyed the fellowship of many outings and retreats at Camp Fellowship (at Buffalo Shoals on the Catawba River) and at Davidson College's Erwin Lodge. These groups provided rich experiences in Christian fellowship and study.

Today the young people of Junior High and Senior High meet as a combined group for Sunday night supper and vespers. They enjoy, in addition to their time of study and fellowship, the singing of modern religious folk music accompanied by guitar. Summer camping and retreat facilities are provided by two camps maintained by Concord Presbytery, Camp Grier and Camp Susan Barbour Jones. Today's

young people are characterized by their unbiased acceptance of one another in the common bond of Jesus' love.

The church has been blessed over the years with leaders talented in guiding youth as they grow in Christian maturity. Through the continuation of these programs, we invest in the development of the Christian leaders much needed to guide a troubled world.

CHURCH PROPERTIES

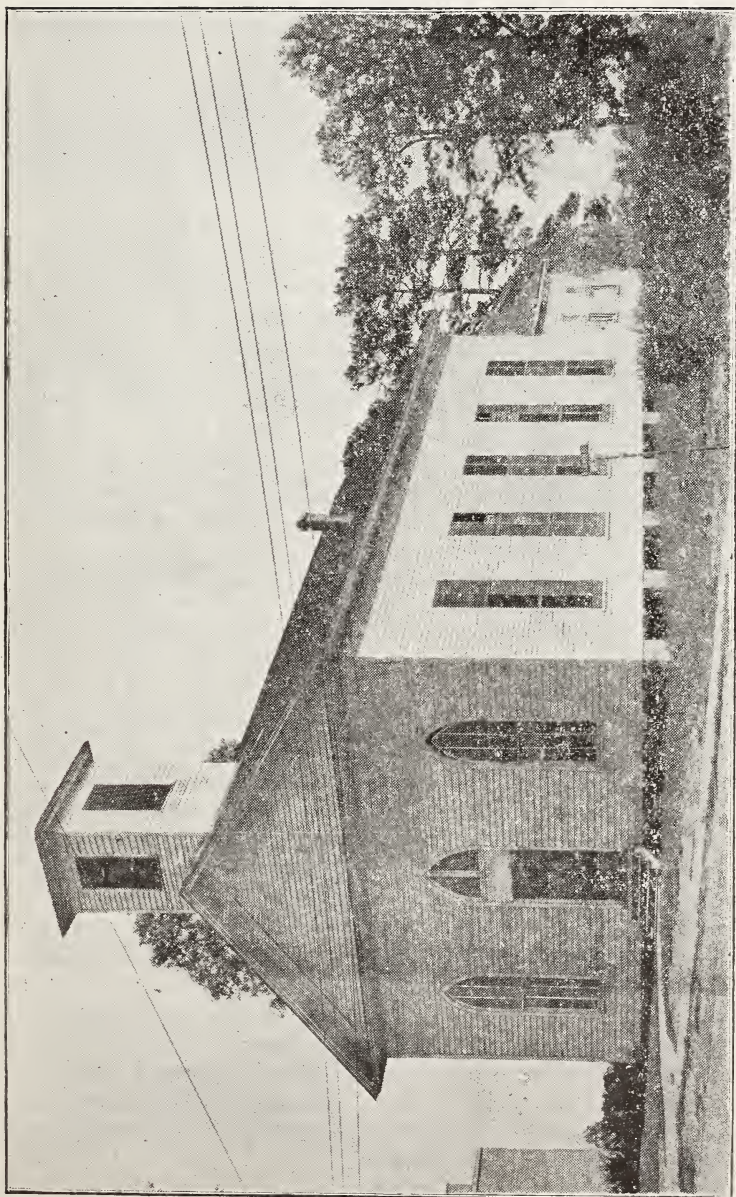
The first church building to house the congregation (also the first church building in the town of Mooresville) was erected in the fall of 1876 at the corner of Church Street and McLelland Avenue (present site of the First Baptist Church) on property secured from John Franklin Moore, a charter member and the man in whose honor the town of Mooresville was named. Prior to that time, from its organization on November 13, 1875, worship services were held regularly twice a month in the Academy building, which stood across Academy Street from the present site of the Central United Methodist Church, where the recently razed Central School building stood.

In the issue of the "North Carolina Presbyterian" dated Wednesday, September 19, 1877, John McLaurin, Editor, reported, "We had the exceptional pleasure of a hurried visit to Mooresville, to meet with the brethren of Concord Presbytery, at that place assembled, during a part of the week just past. — The church building conveniently located in the village of Mooresville will seat about 400 persons, is nicely painted within and without, (and is) furnished with carpeted aisles, sliding sashes, an elegant chandelier, (and) a peculiarly appropriate preaching desk upon a slightly elevated dais; the whole, it is for us to say for ourselves and for many others entertaining a like opinion, eminently subserving the purpose for which it is designed and reflecting great credit upon the good taste of the congregation." The congregation worshipped in that building until 1899.

During its early years, the congregation did not own a manse. The first minister, Rev. Peter Tinsley Penick, owned his own home on South Broad Street (present site of the King of Pizza restaurant and last occupied by Mrs. John H. Rankin (deceased), a member of the congregation). The congregation rented that home after his death in 1886, until 1891.

On September 7, 1890, a congregational meeting was called for the Saturday before the communion in October to consider the building of a manse. No record exists of that congregational meeting being held, but at the Fife Meeting (revival services) held that fall, money was subscribed for the erection of a manse. That manse, first occupied by the congregation's second minister, Rev. James Morton Wharey, D.D., was built in 1891 on South Broad Street and served as the home of the ministers of the congregation until 1922. It was sold to W.M. Neel, a deacon of the congregation, and is presently occupied by his daughter, Mrs. Clayton W. Davidson, Sr.

In 1897, the congregation began to consider the need for larger quarters and in April of that year appointed a committee consisting of S.A. Lowrance, S.C. Rankin, and J.P. Mills to solicit subscriptions and determine the amount that could be raised for the construction of a new church facility. Isaac Harris, W.N. Johnston and G.C. Goodman were appointed as a committee to determine the cost of constructing a



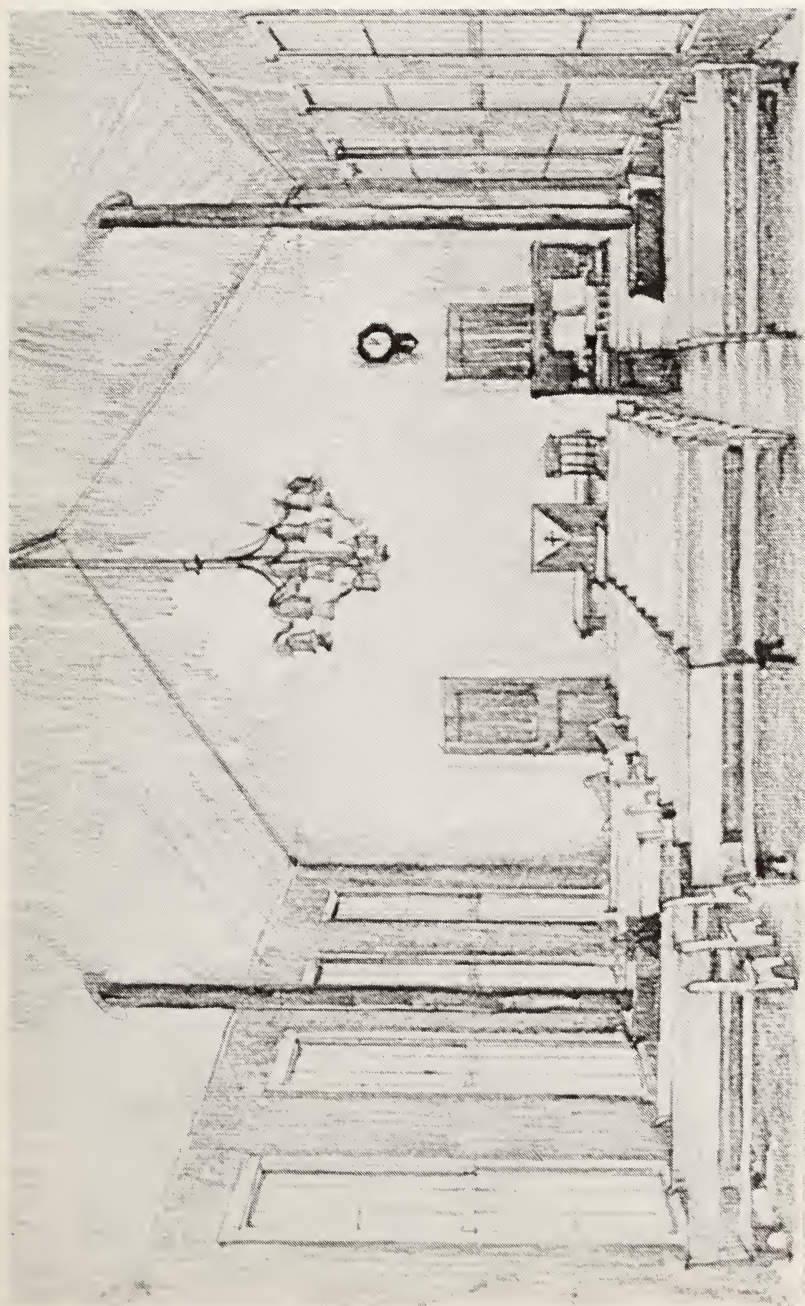
Original Church. Built in 1876.

building of the desired dimensions. In April 1898, Dr. J.R. McLelland, E.W. Brawley, and C.L. Grey were added to the committee soliciting subscriptions, and S.C. Rankin, Isaac Harris, and S.A. Lowrance were appointed to select a site for the new church. The site selection committee subsequently reported that they had selected the vacant lot at the corner of South Academy Street and McLelland Avenue (the present church site) and on May 25, 1898, Dr. Wharey appointed a building committee consisting of S.C. Rankin, S.A. Lowrance, and A. Leazer, with Dr. J.R. McLelland, G.C. Goodman, J.E. Sherrill, and E.W. Brawley to act as an advisory committee. The church building was completed in the spring of 1899, and undated minutes of a congregational meeting held about that time state that "the whole cost of the church outside of furnace, carpets, and seats for Sabbath School was about \$8,500.00." That building consisted of the back half of the present sanctuary and the present church parlor area and basement under the parlor. The parlor was then used for Church School classes and had movable walls which could be raised to open into the sanctuary.

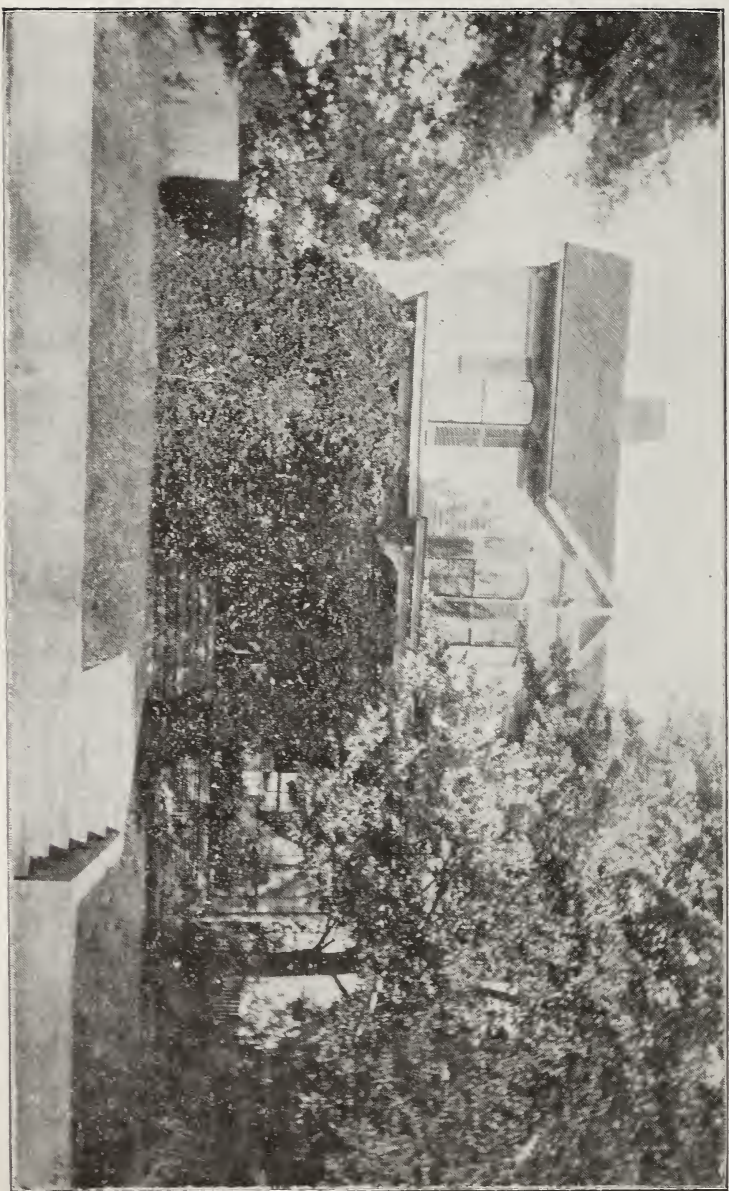
In 1910, a new church building (presently owned and used by the First Church of the Nazarene) was erected for a daughter church, the Bethel Presbyterian Church (later Second Presbyterian Church and now Fieldstone Presbyterian Church) at the corner of Church Street and Wilson Avenue. The majority of the cost of building and equipping the new church was provided by the congregation of the First Presbyterian Church. That church building was deeded to the Second Presbyterian Church during the pastorate of Rev. Samuel H. Hay (1916-1920) when it became a self sustaining congregation.

When Rev. Robert Ashlin White arrived to begin his pastorate in 1921, he stepped into an extensive building program which was just getting underway. The contract was let for a new manse the day he arrived, and the first Sunday of his pastorate the Session called a congregational meeting for the following Sunday to hear the report of a committee on a new church. After several meetings on this matter a building committee was appointed on February 12, 1922 and was instructed to proceed first with the construction of a Sunday School building and then, if deemed wise, with an addition to and remodeling of the old church building. The committee consisted of C.P. McNeely, Chairman, Z.V. Turlington, C. Robert Johnston, J.A. Craven, W.M. Lentz, Roy K. McNeely, and A.M. Turner. Mr. Ralph M. Brawley was awarded the contract for this construction. The manse was occupied in April 1922, and the first service was held in the Sunday School building on April 22, 1923. Worship service was held for the first time in the expanded and remodeled sanctuary, which now included the first pipe organ, on February 17, 1924. On December 22, 1925, the trustees were authorized to borrow \$40,000 to complete payment for these improvements. Then came the depression of the 1930's with a substantial portion of this debt still unpaid. In the late 1930's after economic conditions began to improve, a determined effort led by Leighton Horton and others to collect pledges which had been in arrears for some time and to solicit and collect new pledges resulted in final settlement of the debt in 1938. This event was marked by a homecoming celebration with a bond burning ceremony followed by a picnic on the grounds.

The next two decades brought only minor changes in the church properties. In the 1940's during the pastorate of Rev. Cliff H. McLeod, the choir loft was expanded to accommodate a sunken organ pit, and the organ console was moved to its present



Original Sanctuary. Drawn by Mr. Ralph A. Herring, as described by Miss Mary J. McNeely



First Manze owned by Church. Built in 1891, located at 251 South Broad Street.

concealed position. Also during that time a stage was added to the Fellowship Hall of the Sunday School building.

In 1954, Mrs. John Whitaker of Winston-Salem donated \$5,000 in honor of her mother, Mrs. W.M. Norman, for the construction of a church parlor. This project was carried out by committees of the Women of the Church under the chairmanship of Miss Cora Freeze. Additional gifts were added to the original donation and by November, 1954 the old Women's Auxiliary Room had been converted into a beautiful parlor.

At a congregational meeting on June 14, 1959 a resolution was adopted authorizing the issuance of bonds having a face value of \$100,000 and bearing interest at 5 per cent, the proceeds from which to be used in the renovation of the church property. This was followed by a congregational meeting on September 13, 1959 to hear a report from the building committee recommending that planned renovation of the sanctuary and repairs to the manse be carried out at a cost of no more than \$126,000 and that renovation of the Sunday School building be omitted. The recommendation was adopted and work was soon begun. The plaster in the sanctuary was replaced, the choir loft enlarged, the organ rebuilt, and the furniture refinished. A color scheme of white with white trim on the furnishings and the floor fully carpeted with bright red carpeted was used, a refreshing change from the previous dark wainscoting, woodwork and furnishings with bare floors and maroon aisle carpets. The manse was redecorated and some remodeling, including addition of a carport, was done. This work was completed in the spring of 1960, and the first worship service in the newly redecorated sanctuary was on Easter Sunday of that year.

The condition of the Sunday School building continued to be a matter of concern of the congregation and on May 19, 1963, the congregation approved a planning council to consider the renovation of that building. The Council consisted of Robert J. Holsouser, Chairman, Robert W. Davidson, Eural D. Clippard, George B. Stevens, Jack Duffy, Mrs. Lucius Delk, Mrs. C.P. McNeely, Jr., and ex-officio members, Rev. Joe E. Stowe, Minister, and Mrs. Christine M. Davidson, Church Secretary. After study of the space needs for the Church School and other educational programs of the church and consultation with architects, the Council recommended at a congregational meeting on February 9, 1964 the construction of a new building, at a cost of approximately \$300,000, to accommodate the requirements of the church's various programs, rather than renovation of the existing building. The congregation at that meeting voted to attempt to raise \$150,000 and, if successful, to proceed with the construction of a new building and finance the balance by issuance of bonds with a total face value of \$150,000 and bearing interest at 5 per cent. At a congregational meeting on September 13, 1964, it was reported that \$115,847 in cash and pledges had been received toward the construction of the new Educational Building, and Beam & Lewis Architects were authorized to proceed with the plans. Bids solicited in May 1965 totaled \$303,661, exclusive of architects fees and cost of removal of the old building. Revised bids were requested based on final plans and such bids totaled \$280,149, which with architects' fees, cost of removal of the old building and new furniture for the building resulted in a total costs of \$300,899. The congregation accepted these bids and authorized issuance of 5 per cent bonds totaling \$190,000. William S. Neel, Robert H. Baker, Jr. and Pressley B. Brawley, Jr. were elected Permanent Trustees and were authorized to sign contracts for construction. The building was completed and occupied in the fall of

1966. In addition to furnishings included in the above cost, the furnishing and equipment for much of the building were provided through memorial gifts, which are denoted by brass plaques on the doors or walls of the various rooms.

In the late 1960's the congregation acquired property adjacent to the church parking lot facing South Broad Street (presently under lease to McKnight Pontiac-Buick Company), and in the early 1970's purchased the two homes on the corner of Academy Street and West Center Avenue adjacent to the manse property (both presently rented as private residences), to provide for possible future expansion. Also, about that time the old pipe organ developed serious problems, and the congregation voted to install a new Reuter pipe organ at a cost of approximately \$45,000. Much of the cost of the new organ was provided by memorial and special gifts. The new organ was first used in services in June, 1970. The latest addition to the church properties was a new Yamaha conservatory grand piano, purchased with memorial gifts and first used in the worship service on October 5, 1975.

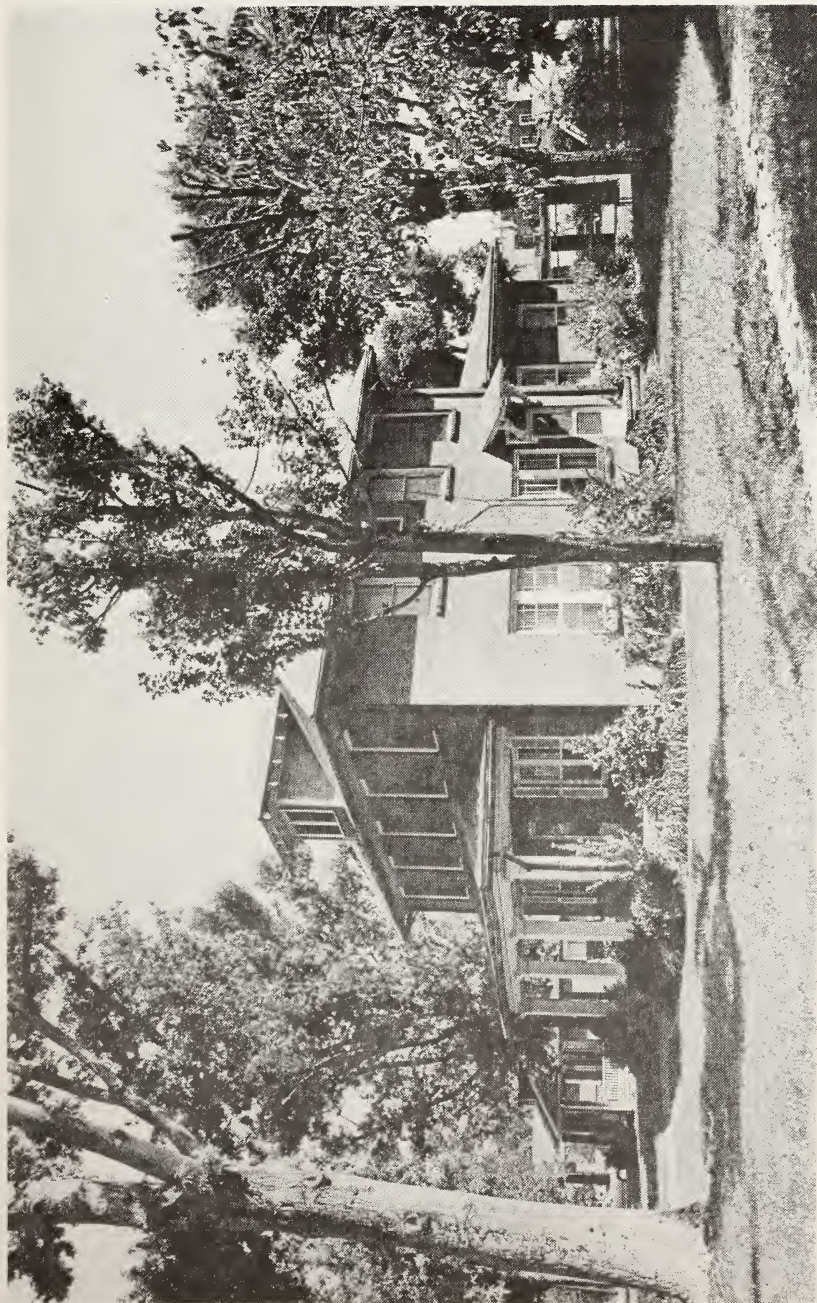
God has abundantly blessed the congregation in its physical needs during its first one hundred years of service. The properties have served the congregation well and have been shared to serve many community needs. Truly, if we trust in the Lord, He does provide for our every need.



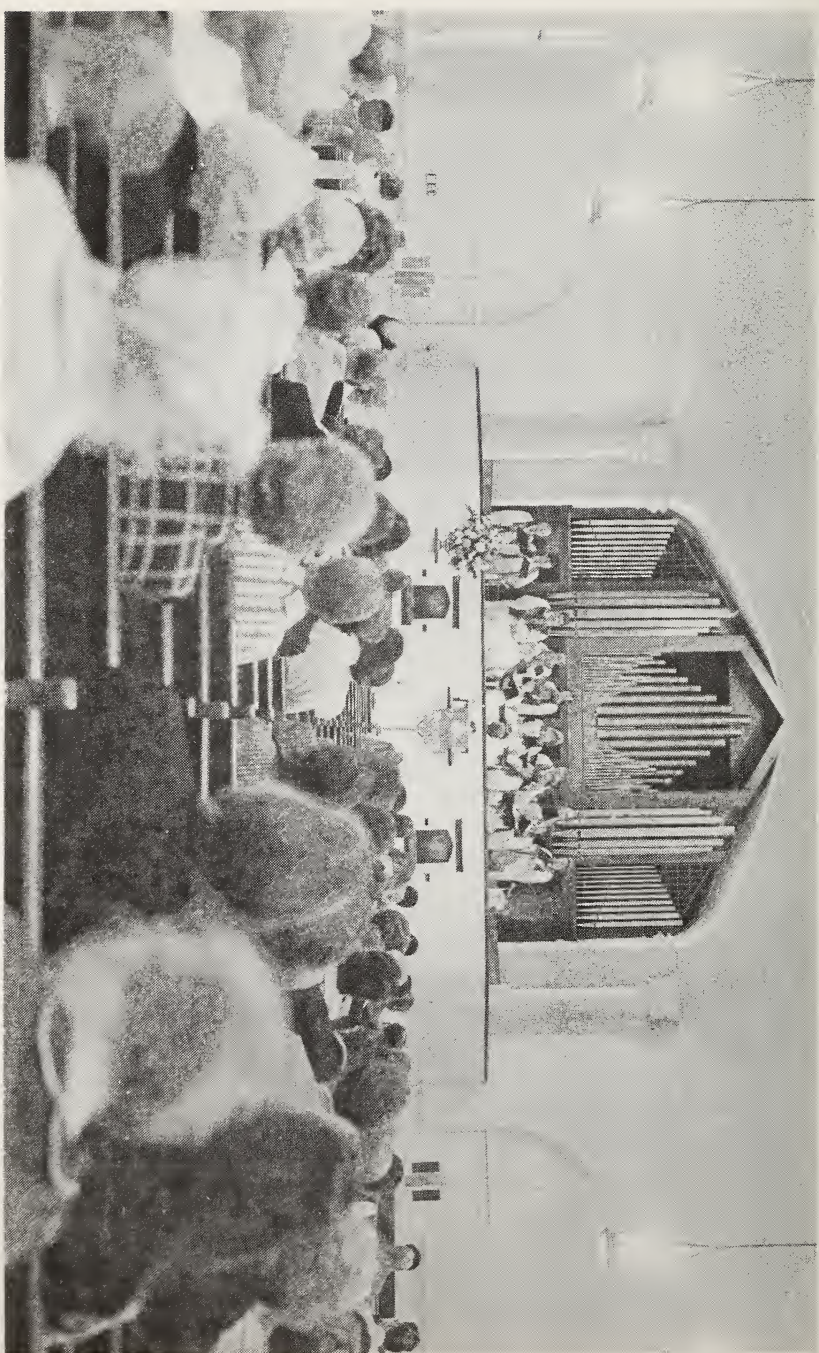
First Church at present location. Built in 1899.



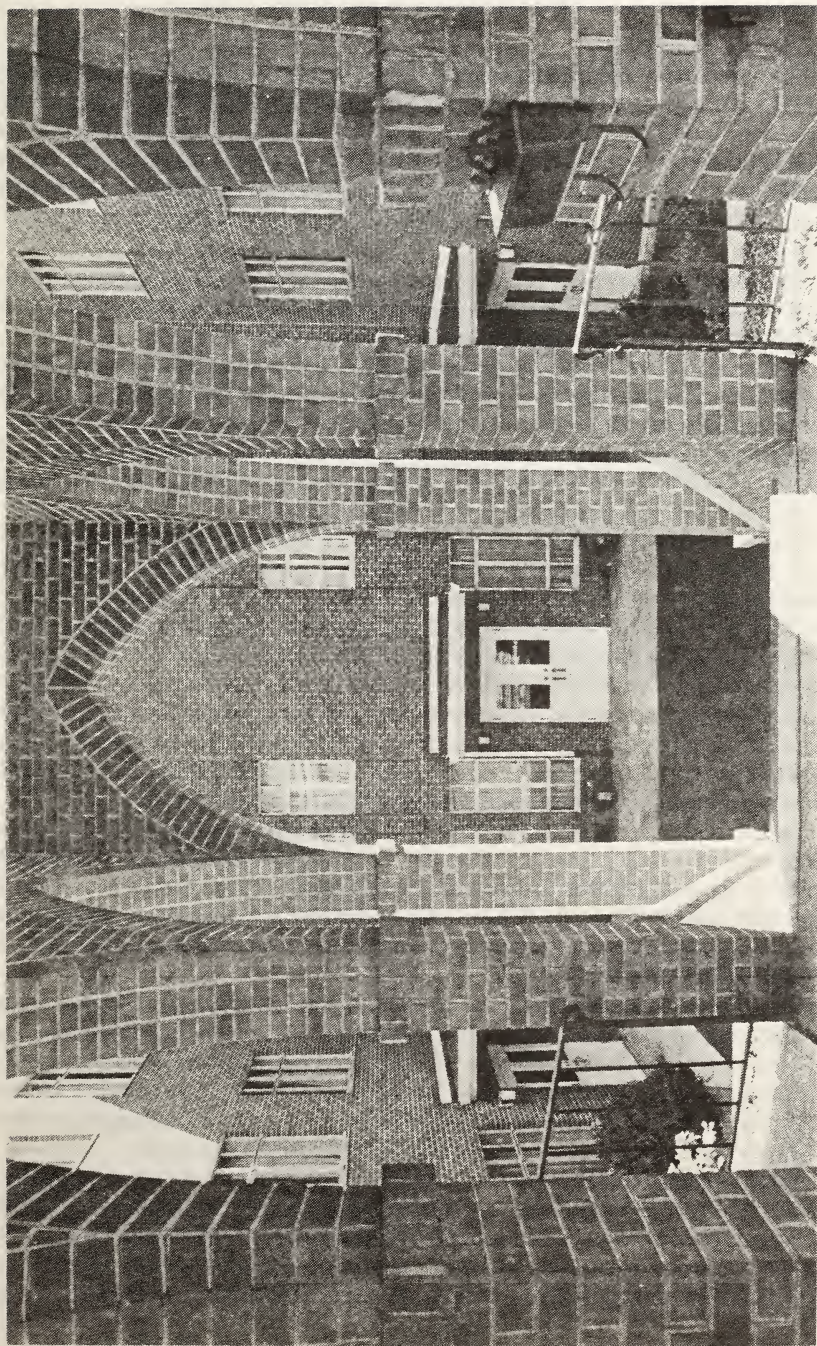
Sanctuary and Old Educational Building in 1960.



Present Manze located at 114 South Academy Street.



Congregation at worship in present Sanctuary.



Present Educational Building overlooking Turlington Court.

THE CHURCH TODAY

The community into which the church was born was a small new town centered around the railroad, agrarian in nature, and struggling to overcome the effects of Reconstruction. Over the next century the town has become industrialized, more accessible through new roads, and the port city of Lake Norman. The steadily growing population has become more mobile, due to the employment practices of the industries and to the increasing number of people who live in the Mooresville area but work in Charlotte.

These changes have not left the church unaffected. For in the myriad changes of life the church has had to struggle with applying, living, and interpreting to the world the eternal and unchanging Gospel of Jesus Christ our Lord.

In line with the feeling of ecumenism existing in America today, the Mooresville church is characterized by a spirit of cooperation and harmony with the other churches of the area. Ecumenical worship services are held during Holy Week, on Sunday evenings during the summer, and at Thanksgiving. Our church joins with other area churches in supporting the Christian Mission, worship services on Lake Norman, and other humanitarian and Christian projects.

While worship services of several decades ago almost totally emphasized the sermon, today's services are characterized by a greater variety of activity. More emphasis is placed on the role of music, both congregational singing and that presented by the choir. The baptism of infants is now done during the morning worship service replacing the practice of baptizing them in the household service on the first Sunday afternoon in each quarter. In an effort to involve more children in the worship, the congregation during the last year has had sermonettes for children during the services. A coffee hour is held once a month to encourage Christian fellowship. The atmosphere of the services is relaxed and friendly, permitting a variety in the order of worship and in the ways God's eternal Word is communicated.

Certainly the discipline of the Church is administered by the Session in a much less legalistic way today than it was in the early days of the church. Although the majority of the congregation is grateful for this, some of the members remind the Session from time to time that it is possible to become too permissive. In governing the church the Session is committed to maintaining a balance between the unity and the purity of the Church.

Many in the congregation have come to a new awareness and appreciation of the Christian experiences of the other members. Some have had dramatic, emotional, even charismatic experiences; others have experienced the mercy and love of God in quiet and more intellectual ways. We do not believe that God destroys diversity nor compels uniformity, but through His Spirit He overcomes divisiveness and bitterness. We praise Him for the tie that binds our hearts and lives together.

First Church numbers around 550 members as it enters its second century of existence. The annual contributions of the congregation are approximately \$110,000, and it owns property valued in excess of \$1 million. However, the church is more than names on a roll and more than monetary statistics. The story of our church is the story of God's continuing activity with us. He has reconciled us to Himself through

Christ, and we are discovering in our corporate and personal lives the ministry of reconciliation He has entrusted to us.

As we review God's work over the years and especially His work with us over the last century, we affirm the following words as our own:

We acknowledge we are heirs of this whole story.

**We are called to remember our past,
to be warned and encouraged by it,
but not to live it again.**

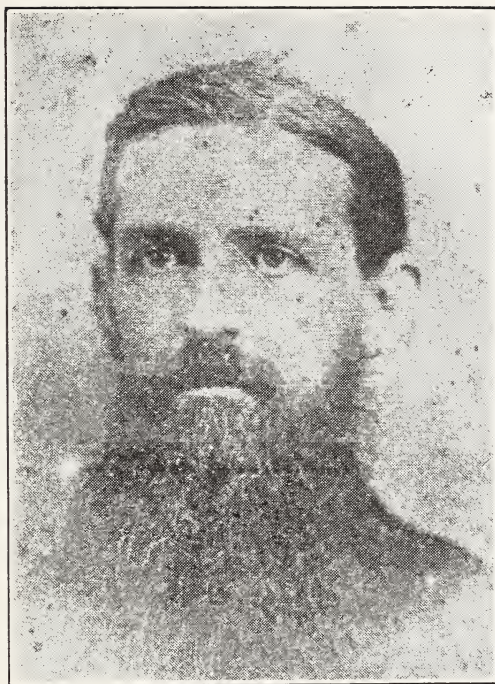
**Now is the time of our testing
as God's story with the church moves forward through us.**

**We are called to live now as God's people
in the service of people everywhere.**

("Declaration of Faith," VI, 6)

MINISTERS
THE FIRST PRESBYTERIAN CHURCH
MOORESVILLE, NORTH CAROLINA
1875-1975

1876-1886	Peter Tinsley Penick
1886-1905	James Morton Wharey
1906-1915	Willis Sherrard Wilson
1915-1916	Dr. Thomas Lingle (Supply)
1916-1920	Samuel Hutson Hay
1920-1921	Harvey Mason Pressley (Supply)
1921-1941	Robert Ashlin White
1941-1951	Cliff Hill McLeod
1951-1952	Dr. Henry Bauman (Supply)
1952-1960	Everette Pierce Moye
1960-1961	Dr. Samuel Maloney (Supply)
1961-1962	Dr. Duncan Daniel MacBryde
1962-1963	Dr. Samuel Maloney (Supply)
1963-1969	Joe Eugene Stowe
1969-1970	Dr. Samuel Maloney (Supply)
1970-Present	Samuel Edwin Lewis



PETER TINSLEY PENICK (1876-1886)

**"A Man of God,
Firm, Fearless and Faithful,
He being dead, yet speaketh."**

Peter Tinsley Penick was born in Powhatan County, Virginia, on November 24, 1826. His parents were Daniel Allen Penick and Agnes Ann Tinsley Penick.

He was graduated from Hampden-Sidney College in 1852 with A.B. and D.D. degrees. He was a student at Davidson College and at Union Theological Seminary.

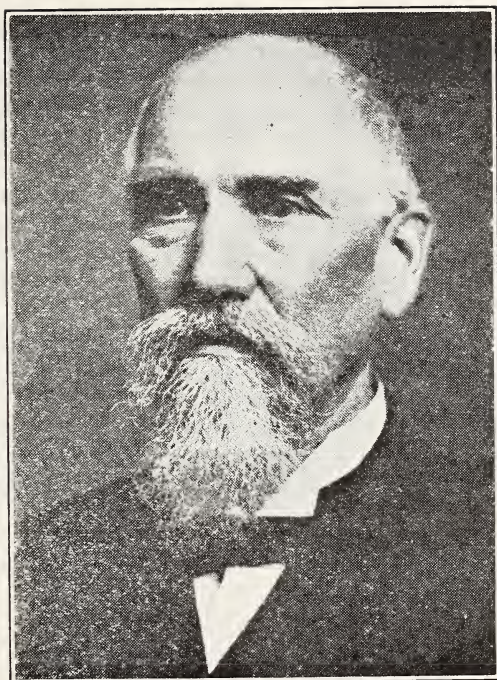
He was married to Sarah Bailey who died in 1854. On November 4, 1857, he married Eliza Bingham. Their children were: Minna Bingham, Annie Marie, Della Roberts, Eliza Aloia, and William Bingham.

Rev. Penick served as pastor of several churches in Virginia including Peak's Presbyterian Church near Bedford City where he served from 1860-1872. In 1872, he received a call to Mebaneville (now Mebane), North Carolina where he remained until 1876 when he accepted a call to serve the Mooresville and Prospect Churches. He began his ministry to these two churches on April 1, 1876, serving each church two Sundays a month.

There was no church building nor manse when Rev. Penick began his ministry at the Mooresville church. Services were held in the Academy, and the pastor owned the home in which his family lived. The first church building was completed in 1877.

In 1880, Rev. Penick resigned as pastor of Prospect Church to devote his time solely to the Mooresville church. During the pastorate of Rev. Penick, the church grew from 19 charter members in 1875 to 239 members in 1886.

The Rev. Mr. Penick was a charming and deeply pious man with a musical ability that made him an asset to the social as well as the spiritual life of the church and the community. He was never a strong man physically and in the latter part of his life he often sat to deliver the sermon. He died on March 29, 1886, having preached the previous day. He and his wife Eliza are buried in the Willow Valley Cemetery on East McLelland Avenue, Mooresville, North Carolina.



JAMES MORTON WHAREY (1886-1905)

“Servant of Christ, Beloved Pastor, Unfailing Friend.”

The second minister, the Reverend James Morton Wharey, arrived in Mooresville in July, 1886 from the pastorate of Rocky River Church in Cabarrus County. His salary was to be \$850.00 a year.

Born in Goochland County, Virginia on January 28, 1839, he was the son of a minister. He graduated from Hampden-Sidney College in 1857, taught for two years in Halifax County, and then entered the Seminary. Before completing his work there, the Civil War began, and he volunteered for service. He was released from service, returned to the Seminary, and later went to Wythdell Church. Again, he entered the Army, now as a Chaplain, and continued in service until the surrender at Appomattox. Following the war, he served for nine years in Cumberland, Virginia. Here he married Mary Blanton. In 1876, he took the pastorate of Rocky River Church, where he served for ten years before coming to the Mooresville church.

The first manse was completed during Rev. Wharey's ministry. The Whareys were a family that loved people, so they planned a meeting of the congregation at their new home one evening. It was called "A Birthday Party." Each person had a little silk bag in which was placed a penny for each year of age he or she was. The money collected was for Missions.

Dr. Wharey was well liked and able to work well with the men of the congregation, many of whom had also seen service in the Confederate Army. He loved to preach on the cardinal principles and doctrines of the Bible. He was in great demand both as a speaker and for personal counseling. When Dr. Wharey was needed for a marriage or a visit to church members in the country, a volunteer with a horse and buggy would take him.

During Dr. Wharey's ministry, several Sunday Schools were organized, one of which became the Second Presbyterian Church, now Fieldstone Presbyterian Church. Also during this pastorate, our church located on the present site was completed. During Dr. Wharey's nineteen years of service, 372 new members were added to the church.

The Wharey's son, "Mr. Jim," became a Professor in Austin, Texas, and their daughters married brothers. "Miss Nan" married Dr. W. R. Grey, a Professor at Davidson College and "Miss Bess" married Mr. Charles L. Grey.

Dr. Wharey served this church until December 1, 1905. After his retirement, he was Stated Supply for a number of churches, including Salisbury, Statesville, Davidson and Hickory. He died at Davidson, North Carolina on December 1, 1909.



WILLIS SHERRARD WILSON (1906-1915)

“Hard work, unselfish devotion to the church and a burning zeal for the salvation of souls.”

Willis S. Wilson, the third minister of the Mooresville Presbyterian Church, was born in Romney, West Virginia on January 29, 1867. His father was John Park Wilson, and his mother was Elizabeth Inskeep Gibson.

He was a graduate of Davidson College which conferred the Degree of D.D. on him in 1914.

On April 6, 1904 he married Miss Isabella Allen of Charleston, South Carolina. They had three children, David Gibson, James Allen, and Isabella Campbell (Mrs. H. C. Lewis).

During his career, Mr. Wilson served the Marion, N. C. churches (Siloam, Old Fort, and Greenlee) before coming to Mooresville, and two pastorates at Lincolnton, N. C., with a time at West End Church, Atlanta. In 1937, he retired and lived in Davidson until his death in 1941.

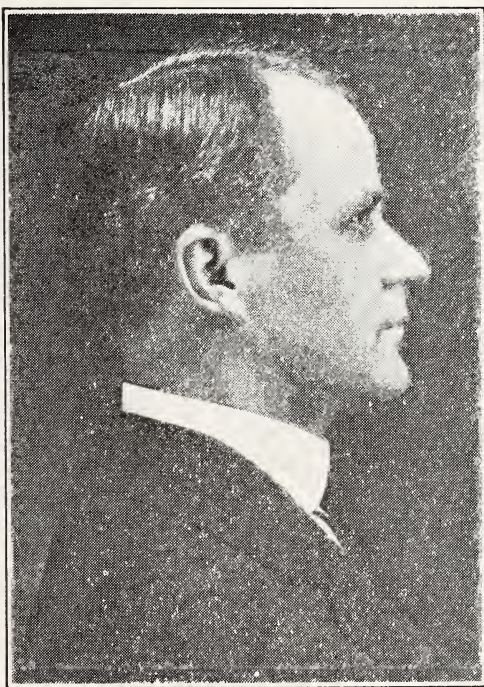
Mr. Wilson accepted a call to the Mooresville Church in January, 1906. He became interested in extending the influence of this church to the section around the Mooresville Cotton Mill. For several years, members of this church had held a Sun-

day School in a school house in the Mill village until a church was organized there in 1908. Mr. Wilson preached at that schoolhouse, at the Dixie Cotton Mill, and at the Doolie school house one Sunday afternoon each month. This ministry later resulted in the organization of a church.

During his pastorate at the First Presbyterian Church, he presented the Forward Movement, a plan to arouse interest in Foreign Missions. The church was already supporting a foreign missionary, and later undertook the support of a second and third missionary.

Another of his efforts was the adoption of the Every Member Canvas and use of envelopes for the weekly offering. It was said to have "worked indifferently" for several years until finally adopted unanimously. Mr. Wilson did a lot of visiting in the congregation. On one occasion, he visited a member who seldom missed a service, but Mr. Wilson had noticed his absence. After several minutes of general conversation, Mr. Wilson said to him, "I have missed you for several Sundays. Have you been sick?" His answer was, "No. I just don't like to hear you preach." Mr. Wilson replied, "In this life, we all have crosses to bear, and this is yours — to come to hear me preach when you don't like to."

It has been said of Mr. Wilson's pastorate that "it was marked by hard work, unselfish devotion to the church and a burning zeal for the salvation of souls." In 1915 he resigned to accept a call to Lincolnton, N. C.



SAMUEL HUTSON HAY (1916-1920)

“A strong and fearless preacher of the gospel and an energetic, untiring pastor, carrying the message from house to house.”

Samuel Hay was born in Liberty Hill, South Carolina on November 16, 1883. He was the son of Frederick Jay Hay and Annie R. Richards. After graduation from Davidson College in 1903, he was married to Rachel B. McMaster of Winnsboro, South Carolina on December 29, 1914. They had three children: Rachel McMaster, Louisa Righton, and John Frederick Richard.

The Reverend Hay arrived in Mooresville in April, 1916. During his pastorate, the property used by the Second Presbyterian Church, but owned by the First Church, was deeded to them. “This was the final act of the Mother Church to complete the independence of its active young daughter.” Other Sunday Schools were conducted at Bradley’s and at Brawley’s. The missionaries supported by the church included one in an East Brazil Mission, one in the African-Congo Mission, and two native workers there, one in Mokpo, Korea and a native worker in China.

Church records show that nearly 200 were added to the church membership. In 1920, the pastor’s salary was \$2,160 and the total contributions for all causes were \$17,474.

During this pastorate, World War I was being fought and a number of the mem-

bers of our church entered the service. As in many other communities, an epidemic of influenza struck Mooresville. The doctors and nurses were unable to cope with the situation. Some of the church and community leaders secured the use of the second floor over one of the downtown stores to be fitted up as a temporary hospital. Citizens helped with the cleaning and furnishing of the rooms; others made soups for the sick, and everyone cooperated. As some grew better, they went home to make room for others.

Mr. Hay visited the sick of his congregation, as well as those in the improvised hospital. When in a home, where he was advised not to go into the sick room, he said "As your Minister, I am supposed to visit the sick," and he would go right in and have a prayer.

In his Bulletin during Quarantine for Sunday, March 7, 1920, he wrote: "Last Sunday afternoon at my request the officers of our church met to consider the building of a new church . . . We came just a little short of complete unanimity of judgment, at least as to building soon. In my own mind — though I did not speak of this to the officers at the meeting — I had set the early building or not building of a church as the determining factor in my declining or accepting a call to the Morristown Church, Tenn. . . . I have accepted the call to Morristown and will go when the annual canvass here is finished and your work set on its feet for the coming year . . . Cordially and affectionately your pastor, S. H. Hay."



ROBERT ASHLIN WHITE (1921-1941)

**"It hath been told us what is good.
How best we may ourselves fulfill.
The bravest men have understood,
And found their wisdom in Thy will."**

The fifth pastor to serve First Presbyterian Church, Dr. White was born in Moorefield, West Virginia in 1867, the son of the Reverend George William and Wilhelmina Ashlin White. He was graduated in 1887 from Hampden-Sidney College, from which he received the degree of Doctor of Divinity in 1928. He was also a graduate of Presbyterian Theological Seminary, then located at Hampden-Sidney, now Union Theological Seminary, at Richmond, Virginia.

Before coming to Mooresville on October 21, 1921, his pastorates included Berrarsten and Bunker Hill Churches in West Virginia and the Henderson, North Carolina Presbyterian Church.

Dr. White was married to Miss Anne Pleasants Hopkins of Charles Town, West Virginia. Mrs. White was a graduate nurse, having taken her training in Baltimore, Maryland. Their family included three children: Anne Pleasants and the twins, Cary and Bob.

The results of Dr. White's ministry were shown in the growth of the church. During his first four years as pastor, 151 new members were added to the church rolls.

Also during this time a large building program, previously agreed upon, was carried through to completion.

Business conditions in the early 1930's were depressed and did not improve, as is shown by church collections. Membership remained about the same, but contributions dropped from \$30,374 in 1930 to \$11,143 in 1934. A determined effort was made to clear the church debt, and this was accomplished in 1938.

These years had been difficult for the church and were a great strain on Dr. White. It was decided to secure a younger preacher to be associated with Dr. White. The Reverend Cliff McLeod came to First Presbyterian Church in 1941, and Dr. White was then elected Pastor Emeritus.

The Whites endeared themselves to the community as well as the congregation by an untiring devotion to service and Christian concern for people. After his retirement Dr. White continued to be active in the work of Concord Presbytery. During this time, also, he served as Temporary Supply Pastor at Thyatira, Back Creek, Gilwood and Prospect Churches.

On March 15, 1943, while installing officers of the Wharey Memorial Auxiliary, Dr. White was stricken with a heart attack and died a few minutes after reaching the hospital. The funeral services were conducted at First Presbyterian Church by the Reverend Cliff McLeod. Interment was in Willow Valley Cemetery.

In 1943, members of the congregation established a Foundation for a series of Bible Lectures in his memory, to be given in the fall of each year. Dr. White had been heard to express a wish for such a program, so this Memorial was in keeping with his wishes. These lectures by outstanding ministers and teachers in the years from 1944 to 1964 were designed to be interdenominational and were for all churches in the area.

Dr. White was one of the prominent and influential ministers of the Presbyterian Church U. S. In the course of his ministry of fifty years he had many honors conferred upon him. At one time he was Moderator of the Synod of North Carolina.



CLIFF HILL McLEOD (1941-1951)

**"So this the wish I always wish, the
Prayer I ever pray;
Let my life help the other lives
It touches by the way."**

The Rev. Cliff Hill McLeod was born in Jackson, Georgia on December 3, 1913. He was the son of Alvin Baxter McLeod and Ada Belle Atkins McLeod. In the early years of his life his family moved to Ocala, Florida, where he spent the remainder of his childhood.

Upon graduation from high school he entered Presbyterian College of South Carolina. He graduated from P. C. in 1938 with a B.A. degree and was salutatorian of his class. From 1938-1941 he attended Columbia Theological Seminary in Decatur, Georgia, where he was an honor graduate and earned his B.D. degree. While at the Seminary he was elected to membership in the Honorary Christian Leadership Fraternity.

In 1940 Mr. McLeod first came to Mooresville as a student assistant to Dr. R. A. White and upon graduation from the Seminary in June, 1941 he returned to Mooresville as Assistant Pastor of the First Presbyterian Church. In October, 1941, Dr. White retired and Mr. McLeod became the pastor of our church. Dr. White presided at the installation service assisted by Drs. Richards and Brown of Davidson. Mr. McLeod

had already won for himself a very warm place in the hearts of the congregation and he began his pastorate with great enthusiasm and dedication.

Within a year the congregation had the pleasure of welcoming to the manse Mrs. McLeod, the former Margaret Lee Harden of Winnsboro, South Carolina, after their marriage September 3, 1942.

In 1945 and 1946 Mr. McLeod was granted a leave of absence to do graduate study at Princeton, New Jersey where he received his Master of Theology degree. Soon after this he was presented the Alumni Fellowship Award by the Seminary to be used for further graduate study.

During Mr. McLeod's ministry the Ashlin White Bible Lectures were established, the Young People were organized into three separate age groups, the Men of the Church were organized into an active group, and a Boy Scout Troop was sponsored.

Two daughters, Kathleen and Virginia, were born to the McLeod's while they were in the manse, and several years after leaving Mooresville, a son, John, was born.

It was with deep regret that on November 11, 1951, the congregation accepted Mr. McLeod's resignation so he could accept a call to the pastorate of the First Presbyterian Church of Sumter, South Carolina. In granting the request the congregation expressed sincere feelings of appreciation and love in these words: "Mr. McLeod became our pastor October 1, 1941 and has been a leader and inspiration to our young people, and to all of us a spiritual leader, a devoted friend and pastor beloved."



EVERETTE PIERCE MOYE (1952-1960)

**"Let me rejoice that I can give
Some splendor to the life I live;
A little faith when I am tried,
A little joy where I abide,
A touch of friendship now and then,
To mark my comradeship with men."**

The Reverend Everett P. Moye became minister of the First Presbyterian Church on May 18, 1952. A native of Columbus, Georgia, he graduated from Davidson College and Louisville Theological Seminary. He, his wife, the former Elizabeth Woolfolk of Fort Valley, Georgia, and their four children contributed greatly to the life of our church and community during their eight years in Mooresville. Prior to coming to Mooresville, he was minister of the First Presbyterian Church in Bennettsville, South Carolina.

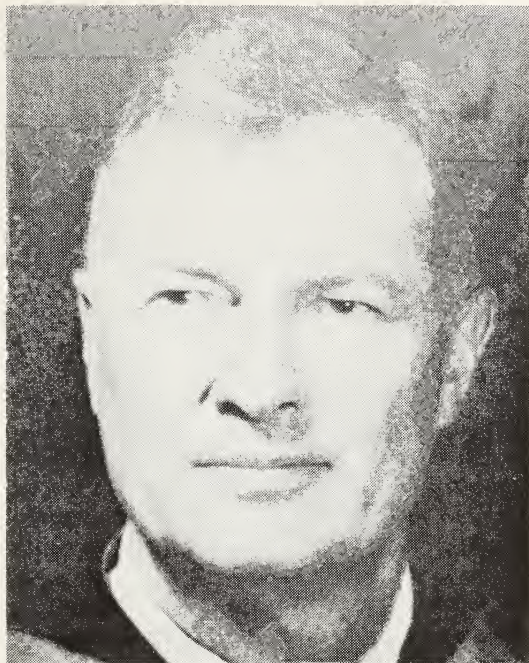
An interesting and exciting event for the family while here was when Mr. Moye served as exchange minister at the King's Park Parish Church in Glasgow, Scotland in the summer of 1956. He exchanged pulpits with Dr. Robert Paterson, pastor of the largest church in the Scottish Presbytery. Dr. Paterson, his wife and a son, Wilson, occupied the manse here while the Moye family resided at their residence in Glasgow. The first Sunday Dr. Paterson preached in Mooresville was an unusually hot day

before the sanctuary was air conditioned. Cardboard fans were supplied to the church by Cavin's Funeral Home. When Dr. Paterson rose to preach, he remarked that he had been carefully prepared for all the novel circumstances he might encounter in an American church, but he had not remotely conceived of the wave of fans confronting him.

A complete renovation of the church and manse was accomplished while the Moyes were here.

Mr. Moye was a dedicated and consecrated Christian who gave unstintingly to the community and the church. He spent much time visiting the shut-ins, the sick, and the bereaved, ministering to their needs. The Sunday Vesper Services, Wednesday night Prayer Services, and Preparatory Services for Communion were an important part of his ministry. Mrs. Moye was active in the Sunday School, Women of the Church, and special projects with the Young People.

In May, 1960, Mr. Moye accepted the pastorate of the Presbyterian Church in Cairo, Georgia. He served this church until his retirement; at which time he moved to his homeplace in Columbus, Georgia, where he now resides. Mrs. Moye passed away in November, 1974. Their children are Letitia (now Mrs. Altan Zeki Unver living in Ankara, Turkey), Julia (now Mrs. Jim Poppell living in Atlanta, Georgia), Josephine (now Mrs. Frank Kujawinski living in Poland), and John (currently employed by the Bank of New York).



DUNCAN DANIEL MACBRYDE (1961-1962)

**“God be in my head, and in my understanding;
God be in mine eyes, and in my looking;
God be in my mouth, and in my speaking;
God be in my heart, and in my thinking;
God be at mine end, and at my departing.”**

Dr. Duncan D. MacBryde accepted a congregational call to become the minister of the First Presbyterian Church, assuming the local work on January 22, 1961. He came to Mooresville from the Congregational Church in Winnetka, Illinois. He was born and reared in Linden, North Carolina, the son of Donald L. and Lucy Pender MacBryde. He was graduated from Davidson College, Union Theological Seminary at Richmond, Virginia, and the University of Edinburgh, Scotland from which he received the degree of Doctor of Philosophy in the Faculty of Divinity in 1940.

Dr. MacBryde married Ann Campbell of Pleasantville, New York, and they have three children, David, Susan, and Gretchen.

Before coming to Mooresville, Dr. MacBryde had a wide experience in church and government service in this country and abroad.

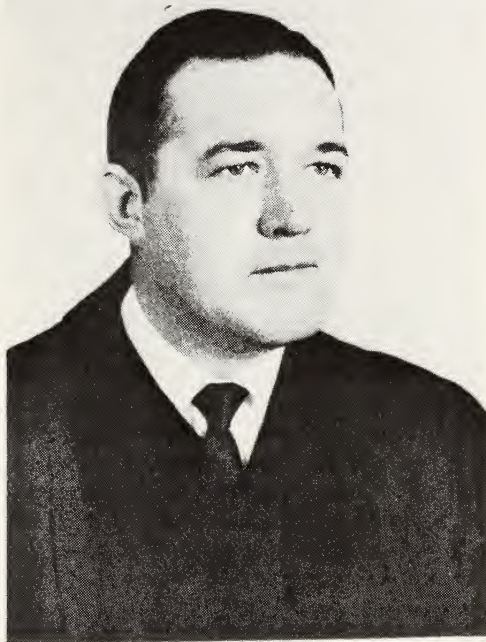
The early sixties were a time of social change and re-evaluation of the mores of our society. Into this climate came Dr. MacBryde, a man with a wide vision — not bound by tradition or provincialism — with progressive ideas in regard to social and

racial justice. His scholarly sermons abounded in the theme of God's love for the out-cast and the downtrodden and often reflected specific circumstances in the local community. The seeds he sowed have since borne fruit in the local church and the community, and have caused many to re-examine their own attitudes and actions in the light of Jesus' teachings. In all his work he was wholeheartedly supported by his wife.

A familiar sight around town was Dr. MacBryde, dressed in casual clothes and riding in his little red sports car.

On June 24, 1962, Dr. MacBryde terminated his duties with the First Presbyterian Church to accept a call to the Division of World Missions of the National Council of Churches in the U. S.

In the summer of 1975, he and Mrs. MacBryde retired to a home on Lake Norman.



JOE EUGENE STOWE (1963-1969)

“I will trust in Him, that He can hold his own; And I will take His will about the work He sendeth me, To be my chiefest good.”

The Reverend Joe E. Stowe, his wife, the former Beverly Berry, and their children, Bill, Gene, and Marie, arrived in Mooresville on March 18, 1963. Prior to his acceptance of the call to the First Presbyterian Church in Mooresville, Mr. Stowe had served the Central Steele Creek Presbyterian Church in Charlotte, North Carolina.

Mr. Stowe was born and reared in Gastonia, North Carolina. After attending Presbyterian Junior College and Queens College, he received his theological training at Erskine Seminary at Due West, South Carolina, graduating in 1954.

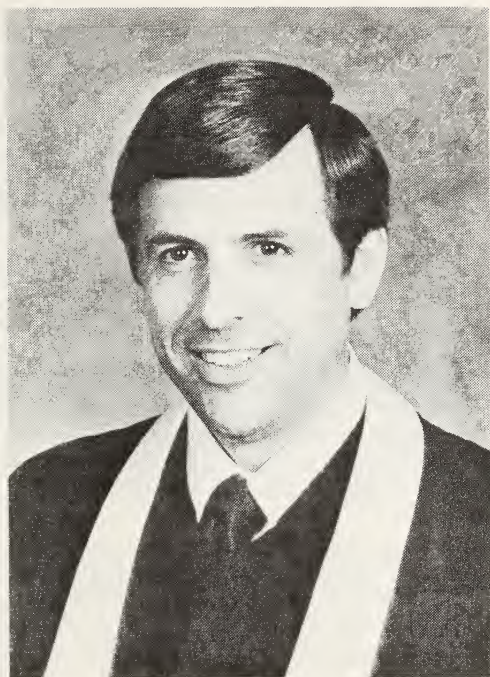
Construction of a new Educational Building was underway while Mr. Stowe was minister. His leadership, determination and faith provided incentive for its completion, and the building was dedicated on September 11, 1966. The Covenant Life Curriculum was introduced into the Sunday School during his ministry.

Mr. Stowe was a man who was devoted to the Lord Jesus Christ. He had strong personal convictions, and you always knew where he stood on any major issue. His love of people radiated through his hearty, outgoing nature. He also loved the out-of-doors and the soil to such an extent he kept several gardens going during the summer.

Mrs. Stowe excelled as a Kindergarten teacher and used her abilities in the Church School, the Weekday Kindergarten, and in service to Concord Presbytery.

On June 30, 1969, Mr. Stowe's resignation became effective in order that he might accept the call of the First Presbyterian Church in Monroe, North Carolina. He served in that pastorate until he accepted the call of the First Presbyterian Church in Myrtle Beach, South Carolina, where he is presently serving.

On June 3, 1975, Mr. Stowe received the Doctor of Ministry Degree from McCormick Theological Seminary in Chicago, Illinois.



SAMUEL EDWIN LEWIS (1970-Present)

“Save us, Father, from living in the past and from resting on the work of others. Let us find a new beginning and new vision; that we may know our duty in this place and in the world today.”

In May, 1970 we welcomed our present minister, the Reverend S. Edwin Lewis and family to Mooresville. His previous ministry had been at two churches, the Covenant Presbyterian Church in Rock Hill, South Carolina, where he had just dedicated a new sanctuary, and at Tirzah Presbyterian Church in York, South Carolina.

Mr. Lewis, son of Paul and Edith Lewis was born in Johnson City, Tennessee. After graduating from East Tennessee State University, he entered Columbia Theological Seminary in Decatur, Georgia and completed his studies there in June, 1963. While he was a student at the Seminary, he married Martha Curtis, whom he had known since high school days.

When Mr. Lewis became our minister he found a lovely sanctuary, and a new Educational Building, but he also found a real need for unity, fellowship and positive action. With his youth, zeal for life, interest in the lives of those he serves, and dedication to his Lord, he has accomplished much to give us the spiritual uplift that was needed. He initiated a coffee hour following the morning worship service which is held once a month. At this time new members are welcomed and the congregation has a

chance to get to know each other better. Also, a regularly scheduled fellowship supper is held the first Sunday night in each month. A Wednesday evening service adds to our spiritual growth during the week.

One hundred seventy-three new members have been added to the congregation during Ed Lewis' five and one-half years as minister. This growth is indicative of the spirit of our church and our minister. Mr. Lewis conveys a warmth and a contagious spirit which seem to reach people of all ages, in times of great happiness as well as in times of sorrow.

Ed and Martha Lewis have three children, Stephen, a fourth grader, Melanie, in the first grade, and Mark, age four. Martha has been active in Sunday School as a teacher and in the Women of the Church work as a Bible Moderator. She has been described by her husband as his favorite soloist.

Mr. Lewis has actively participated in the Lake Ministry, often conducting the early morning worship service at one of the campgrounds. He has held positions of importance in the Presbytery, including the Chairmanship of the Commission on the Minister. He has been president of the Mooresville Kiwanis Club, and has had positions of responsibility in the United Fund Campaigns and the recently inaugurated Right to Read Program.

Ed Lewis is serving his church, the Presbytery, and the community well. He enjoys life and we are glad he chose to spend part of it with us.

FIRST PRESBYTERIAN CHURCH MOORESVILLE, NORTH CAROLINA MEMBERS ENTERING FULL TIME CHRISTIAN SERVICE

ROBERT EDMOND LENTZ, son of Rufus Lentz and Nannie McNeely Lentz, was born in Mooresville, North Carolina. He became a candidate for the ministry in Concord Presbytery in 1886. He moved to Texas shortly afterward and was graduated from the University of Texas in 1890. He then attended Austin Theological Seminary. He was ordained by Central Texas Presbytery on April 9, 1890.

FRANK ARTHUR BARNES, son of W. H. Barnes and Nannie Beaty Barnes, was born in the Linwood neighborhood east of Mooresville in 1878. He joined the Mooresville Presbyterian Church in 1888. He was graduated from Davidson College in 1895, then attended Austin Seminary in Texas where he married Pattie King, daughter of the president of the seminary. Among the churches he served was Second Presbyterian Church of Mooresville, and his last pastorate was at Harmony Church in Harmony, North Carolina.

ROBERT ASHLIN WHITE, JR., son of Robert Ashlin White and Anne Pleasants Hopkins White, was born September 30, 1916 in Henderson, North Carolina. His early education was received in the Mooresville schools. He attended Davidson College, the Presbyterian School of Christian Education, and later Columbia Theological Seminary. In 1942, he married Anne Marie Dimmock, great grand-daughter of Rev. Peter Tinsley Penick, first pastor of Mooresville First Presbyterian Church. They had four children: Robert Ashlin, III, Cary Helen, William Dimmock and John Hopkins. Anne D. White died in 1966. Bob later married Virginia L. Neville, daughter of the late Dr. "Hap" Neville and Mrs. Neville, former missionaries to Brazil.

JAMES RICHARD HOLSHOUSER, son of Robert Holshouser and Gladys Roberts Holshouser, was born on January 14, 1934 in Salisbury, North Carolina. He was graduated from Davidson College in 1956 with a B.A. Degree. He received his B.D. degree from Union Theological Seminary in 1960. During the 1958 school year, he was an exchange student to the Faculte' Libre de Theologie Protestante at Montpellier, France. In December, 1959, he married Rebecca Rigler. They have four children: Natalie, Lorra, Andrew, and David. Richard has served several churches in North Carolina. He is presently serving Old Fort Presbyterian Church, Old Fort, North Carolina and Clinchfield Presbyterian Church, Marion, North Carolina.

NANCY McNEELY SMITH, daughter of Mr. and Mrs. J. Ed McNeely, graduated from Queens College, Charlotte, North Carolina. She served as Director of Christian Education in Spencer, North Carolina, Hickory, North Carolina, and Winston-Salem, North Carolina. She married Mr. Ed Smith and now lives in Atlanta, Georgia. They have two daughters.

JOHN ALEXANDER COBLENTZ, son of Presbyterian Church U. S. missionaries to Brazil, joined the fellowship of the First Presbyterian Church in January,

1972, while a student at Davidson College. He brought to the Sunday night youth program a strong but quiet leadership. By sharing his own commitment to Jesus Christ, he led many of the young people to a new maturity of faith. Alex is married to the former Mary Nell Cavin and is now enrolled in Gordon-Conwell Seminary in Massachusetts. He has made application to Concord Presbytery to come under its care as a candidate for the ministry.

**THE FIRST PRESBYTERIAN CHURCH
MOORESVILLE, NORTH CAROLINA
DIRECTORS OF CHRISTIAN EDUCATION**

1928-1929	Claudia Frazier
1943-1948	Lella Brooks Goodman (Mrs. Gerald Speight)
1948-1949	Miriam Watson (Mrs. Asa T. McNeely)
1950-1951	Mary Vance (Mrs. John A. Thompson)
1953	Betty Baker
1954-1955	Mrs. Sam H. Price, Jr.
1955	Mrs. Gerald Speight
1955-1961	Christine Maloney (Mrs. Robert W. Davidson)
1961-1962	Lucile Wilds (Mrs. John T. McClure)
1962-1963	Mae McClure
1963-1964	Rev. Charles A. Huber, Assistant Minister
1964-1966	Mrs. Robert W. Davidson
1966-1969	Melba Corry (Mrs. Thomas O. Brawley, III)
1969-Present	Mrs. Asa T. McNeely

SUMMER SEMINARY STUDENT PASTORS

1940	Cliff H. McLeod
1973	Howard L. Hinman
1974	Gary H. Aven
1975	Gary H. Aven

**CHURCH OFFICERS
FIRST PRESBYTERIAN CHURCH
MOORESVILLE, NORTH CAROLINA
1875-1975**

RULING ELDERS

Year Elected or Ordained		Year Elected or Ordained	
1875	Stephen Frontis (Clerk of the Session 1875-1885)	1925	C. P. McNeely
			Roy K. McNeely
1876	E. P. Penick William N. Johnston	1927	W. L. Matheson
			J. E. Stafford
1878	Rufus C. Lentz		J. R. Allison
1880	A. Leazer (Clerk of the Session 1885-1901) (Clerk Pro-Tempore 1902-1905)	1929	H. N. Johnston, Sr.
			Dr. W. D. McLelland
1883	S. C. Rankin (Clerk of the Session 1902-1905)		Branch M. McNeely
1901	T. N. Hall (Clerk of the Session 1905-1928)	1937	Ross Johnston
	J. E. Sherrill		D. F. Wilson
1904	W. R. Allison Dr. N. G. Moore	1942	S. H. Price
			R. H. Baker, Sr.
1908	S. W. Stevenson Z. V. Turlington (Clerk of the Session 1938-1961)		Mac Sample
			W. Fred Morrow
1911	C. V. Voils J. E. Harris	1947	R. Thurston McNeely
			Dr. V. V. Voils
	Dr. Shelley Frontis (Clerk of the Session 1928-1938)		Dr. A. E. Bell
			John P. Allred (Clerk of the Session 1961-Present)

1947 William G. Calhoun

Dr. C. L. Bittinger

Albert H. Copelan

Clayton W. Davidson

1955 Joseph H. Carter, Jr.

George A. Morrow

Cyrus R. Johnston

Dr. Boyce A. Brawley

W. B. Harris, Jr.

1961 Eural D. Clippard

Robert W. Davidson

R. Eugene Harris

Asa T. McNeely

W. W. Rader

James T. Suttles

T. P. Elrod

P. B. McNeely, Sr.

1963 Lucius Delk

Robert J. Holshouser

Homer A. Hampe

H. N. Johnston, Jr.

1965 Robert H. Baker, Jr.

Dr. C. L. Bittinger

William G. Calhoun

Albert H. Copelan

C. P. McNeely, Jr.

D. Elmer Turner

Dr. Boyce A. Brawley

1967 Clayton W. Davidson, Jr.

William S. Neel

R. Thurston McNeely

Robert W. Davidson

S. H. Price, Jr.

1969 P. D. Ostwalt

R. Eugene Harris

Asa T. McNeely

W. W. Rader

Claude U. Voils, Jr.

1971 George W. Brawley, Jr.

Homer A. Hampe

Robert J. Holshouser

John T. McClure

William F. Morrow, Jr.

1973 R. Wilson Brantley

Albert H. Copelan

Albert F. Culp

Mrs. Meriel Fosbrink

C. P. McNeely, Jr.

DEACONS

Year Installed			Lester B. Mayhew Robert H. Baker, Sr.
1875	Isaac Harris D. C. Brawley	1942	Frank B. Harris Dr. V. V. Voiles S. S. Neel Cyrus R. Johnston S. A. Hart
1876	J. V. Melchor J. E. Sherrill		R. H. Baker, Jr. W. B. Harris, Jr.
1883	James A. Harris		R. Don Harris W. M. Norman, Sr.
1899	J. P. Mills C. K. Melchor		
1902	G. C. Goodman W. M. Lentz S. A. Lowrance	1947	Homer A. Hampe Robert J. Holshouser T. Paul Cherry D. Elmer Turner, Jr. Dr. L. B. Skeen C. C. McNeely, Sr. Paul Allison George R. Brown P. B. McNeely, Jr. W. R. Adamson
1908	E. W. Brawley E. M. Neel C. P. McNeely		
1911	J. L. Donald		
1918	C. R. Johnston C. E. Hawthorne Dr. C. U. Voils J. F. Brantley Mac Sample	1955	L. T. Horton A. Banks Culp Dr. A. B. Sloan William S. Neel Asa T. McNeely W. Hassell Gragg S. Mitchell Mack Dr. A. M. Henderson Joe W. Crowell R. Winston Gabriel George B. Stevens G. U. Melchor
1925	R. Lathan Mills Ben S. Houston A. Marvin Turner J. Wm. Johnston C. A. Mayhew		
1929	P. B. McNeely W. B. Harris, Jr. H. N. Johnston, Jr. S. H. Price	1961	Pressley Brawley, Jr. Clayton Davidson, Jr. C. P. McNeely, Jr. S. H. Price, Jr. R. Wilson Brantley Frank J. Poore Jack Duffy
1937	Oni P. Houston Dr. George W. Taylor Clayton W. Davidson Frank Harris		

1963	Eugene Auten A. F. Baker W. D. Blackwelder Alvin Brown Albert Culp James T. Good William B. Harris, III Clarence Messick W. F. Morrow, Jr. S. E. Murdoch E. Farrell White, III	1971	W. D. Blackwelder Reid Brodie T. Paul Cherry Doyt S. Cornelius James T. Good William B. Harris Dr. W. W. Skeen
1965	George W. Brawley, Jr. Oni P. Houston Harding W. Rogers, Sr. J. Ed McNeely Frank Baker John Gardner L. T. Horton	1973	Paul W. Beaver C. D. Culberson Mrs. Christine Davidson Victor A. Johnston, Jr. S. E. Murdoch Frank I. McCachern Dr. L. Bruce McNeely Dr. Jeff Poore
1967	Eugene Auten Frank Harris P. D. Ostwalt Dr. H. W. Rogers, Jr. Claude U. Voils, Jr. Paul Allison W. Hassell Gragg		
1969	Jack Duffy R. Wilson Brantley Pressley Brawley, Jr. Ralph Herring, Jr. Frank Poore B. V. Smawley James T. Suttles S. Mitchell Mack G. U. Melchor		

In 1961 a plan of rotation of officers was adopted by the congregation. As a result officers are now elected for a six year term of service.

**THE FIRST PRESBYTERIAN CHURCH
MOORESVILLE, NORTH CAROLINA
ASHLIN WHITE BIBLE LECTURERS**

1944	Dr. Clarence Edward McCartney
1945	Dr. Paul E. Scherer
1946	Dr. Roy L. Smith
1947	Dr. Ellis Adams Fuller
1948	Dr. Peter Marshall
1949	Dr. John Sutherland Bonnell
1950	Dr. Joseph R. Sizoo
1951	Dr. Elmer G. Homrighausen
1952	Dr. George MacPherson Docherty
1953	The Rev. Thomas Allen, M. A.
1954	Dr. Pierce Harris
1955	Dr. James T. Cleland
1956	Dr. James I. McCord
1957	Dr. Thomas F. Adams
1961	Dr. James A. Jones
1962	Dr. Charles P. Robshaw
1964	Dr. Manford George Gutzke

There were no lectures in 1958-1960 and 1963 because of a Billy Graham Crusade in Charlotte, a church renovation project, and other reasons.

